

the progressive program of ...

PROPHECY



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PROGRESSIVE PROGRAM
of
PROPHECY

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PROPHECY

As we begin the study of PROPHECY let us remind ourselves that we serve and love the LORD God Who knows all things--yea, He knows the end from the beginning. Our God knows the past--and He Who knows the past certainly does know the present--and we can rest assured that He knows the prospective.

A large portion of the Word of God is Historical; another portion is didactic (teaching); and then even a greater portion that we may realize is PROPHETIC. Some PROPHECY has already been fulfilled, and other which is waiting to be fulfilled.

Here are the simple rules to follow which will help the Bible Student to know when Prophetic Scriptures are PROPHETIC:

1. IT MUST HAVE BEEN MADE KNOWN PRIOR TO ITS FULFILLMENT.
3. IT MUST BE BEYOND ALL HUMAN FORESIGHT
4. IT MUST GIVE DETAILS.
5. A SUFFICIENT TIME MUST ELAPSE BETWEEN ITS PUBLICATION AND FULFILLMENT TO EXCLUDE THE PROPHET, OR ANY INTERESTED PARTY FROM FULFILLING IT.
6. THERE MUST BE A CLEAR AND DETAILED FULFILLMENT OF THE PROPHECY IN EVERY PARTICULAR.

--Clarence Larkin

As so many of the Prophetic Scriptures that we love have been already filled full, the modernists of today have accused the writers of some of the Scriptures of writing the Prophecies long

after their fulfillment, declaring that they wrote histories instead of Prophecies. But we know that their accusations are unfair and unjust, for men wrote as they were moved by the Holy Spirit. Such Prophecies and Prophets as Daniel received the recognition and affirmation of the Lord Jesus Christ Himself. This refutes and denial that any liberal might propose concerning the authenticity of the Prophecies.

To understand Prophetic Scriptures clearly, it must be held in mind that there is such a thing as the GAP in the Word of God, defined as: "God in the Jewish Scriptures ignores certain periods of time, leaping over centuries without comment." The biggest GAP in the Old Testament Scriptures is the CHURCH. For in Ephesians 3:1-6,9, we read,

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel...And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

In other words, we see that the Church was never seen nor written about in the Old Testament--that it was a MYSTERY hid in other ages; hid in God; therefore, we can note that the Church was never known nor prophesied by the prophets in the Old Testament. THIS IS ONE FACT TO REMEMBER!--"THERE IS NO MENTIONING OF THE CHURCH IN THE OLD TESTAMENT !"

The Prophets saw Christ's first coming and His second coming as being together--as two mountain peaks in the distance--but they didn't see the Valley in between-- they did not see the Church Age which separated the time of Christ's HUMILIATION and the time of His EXALTATION. This leads us to discuss the

CHURCH

The following may surprise most of us, but it is true, nevertheless, that the word CHURCH cannot be found in the New Testament. The word CHURCH is a rendition and not a translation of the Greek word "ecclesia". The word "ecclesia" means a called out company, or assembly. It is used for different classes of people, not only believers in the Lord Jesus Christ:

- (1) A Mob, as found in Acts 19
- (2) The Children of Israel in the wilderness, as found in Acts 7:38
- (3) The Body of Believers in the Lord Jesus Christ as found in the Book of Ephesians

Concerning the Body of Believers in the Lord; Jesus Christ, we find that the word "ecclesia" which rendered "Church" is used four different ways:

- (1) Used in the singular--for a local assembly (I Thessalonians 1:1).
- (2) Used in the plural--for several local assemblies (Galatians 1:2).
- (3) Used for the body of living believers far and near without a certain number stated (Galatians 1:13).
- (4) Used for the Body of Believers from Pentecost to the Rapture--(Ephesians 5:25).

There are several opinions as to the TIME the Church (Body of Christ) BEGAN. Here are several opinions:

- (1) That it began with Adam, and includes all believers from Adam through the Millennium.
- (2) That it began with John the Baptist, and includes all believers from him through the Millennium.
- (3) That it began with Christ calling His disciples and then includes all believers through the Millennium.
- (4) That it began after the Resurrection of Christ when He breathed upon the disciples and told them to receive the Holy Spirit, and includes all believers from thence through the Dispensation of Grace.
- (5) That it began at Pentecost with the Coming of the Holy Spirit, and includes all believers from thence to the Rapture of the Church.

We believe that Christ started His Own Church by and through the Person and Power of the Holy Spirit (in fact every miracle and power demonstrated by the Lord, was done through the Person and power of the Holy Spirit). The Holy Spirit was not given until Christ went away, until Christ was glorified (when He went to glory). Although the Lord breathed upon them and commanded them to receive the Holy Spirit, yet they did not receive Him: for they were later commanded to wait for "*the promise of the Father*"-- to wait for Pentecost--and had they already received the Holy Spirit, why were they yet to wait for Him?

Those who hold that the Church began with Christ's calling His disciples are asked to answer: "Which calling?" The Lord Jesus called His disciples three times. The first time right after His Baptist (found in the Gospel of St. John). The second time (as found in the Gospels of St. Matthew and St. Mark) the Lord called His disciples when they were FISHING. And still later, the third time (as found in St. Luke) which happened about a year after the calling of the disciples as recorded by St. Matthew and St. Mark; here the disciples are WASHING THEIR NETS. Hence, there are three callings of Christ of His disciples. Upon which calling, then, was the Church founded? Why, upon none, but rather upon the Day of Pentecost.

Turn with us to Matthew 16:18-- *"And I say also unto thee, That thou art Peter, and upon this rock I will build my church (assembly); and the gates of hell shall not prevail against it."* To begin with, let us point out that the word "hell" should be translated "hades"--thus the rendering: "The gates of hades shall not prevail against it."

WHERE ARE THE DEAD?

As we study God's Word, we learn that the Old Testament was originally written in the Hebrew language (with a few exceptions), while the New Testament was written in Greek. From Old Testament Scriptures, we learn that the dead--all dead--whether righteous or wicked--went to sheol (translated in the King James Version as "hell"). The New Testament word is "hades". In the 16th chapter of Luke we have recorded the true account of Lazarus and the rich man. The word "hell" should have been translated "hades". Now the Lord is speaking before He went to Calvary, and here He reveals the fact that both righteous and unrighteous went to hades; but, hades is divided into two compartments: (1) Abraham's Bosom, the part for the righteous; (2) The Place of Torment, the part for the unrighteous. These two compartments of hades were divided by a great gulf.

When the Saviour died, He, too, went to hades. The Scriptures, both Old and New Testaments, verify this statement. The Old Testament uses the word "sheol" and the New Testament used the word "hades". Peter at Pentecost quoted from Psalm 16:10--"Thou wilt not LEAVE my soul in hades" (Acts 2:27). Notice the word "leave"; it does not say "Thou wilt not take my soul to hades", but rather, "Thou wilt not LEAVE my soul in hades" -- the very word leave shows that He was there, but that He was not allowed to stay there! Yes, there are other Scriptures which substantiate the fact that Christ went to hades upon His death: that is, His soul and spirit. Take for instance, the words spoken concerning the "sign" proving that He was the Son of God:

"But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign OF THE PROPHET JONAS: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matthew 12:40).

And another:

"Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" (Ephesians 4:9).

And one more: these words were spoken by our Lord to the thief on the cross as He replied to the thief's request to remember him when Christ came into His kingdom:

"Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:43).

Let us sum this up in these words: Three days and nights the Lord spend in hades; the first of these three days were to be in Paradise. Thus we deduct that Paradise was in hades, the place called Abraham's Bosom. ALL THIS WAS BEFORE AND DURING THE DEATH OF THE LORD JESUS CHRIST!

We now ask ourselves, "Where do the souls and spirits of the departed dead go now since the resurrection of Christ?" As for as the UNRIGHTEOUS are concerned, they still, upon death, go to the place of Torment in Hades. What about the RIGHTEOUS? They do not go to hades anymore, for upon the resurrection of the Lord Jesus, He took Paradise and all that was therein with Him to heaven: *"Therefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men"* (Ephesians 4:8). When the RIGHTEOUS die now, it is not to hades their souls and spirits go, but it is to be with the Lord: *"absent from the body, and to be present with the Lord"* (II

Corinthians 5:8). And we know that Paradise is now in the glory, in the third heavens, for the Apostle Paul in II Corinthians 12:2-4, writing by the inspiration of the Holy Spirit makes this plain:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

By these words we learn that Paradise now is in the third heaven, the abode of God.

Don't fail to remember that Paradise was at first (before the Cross of Christ) in the heart of the earth, called "Abraham's Bosom. All righteous people upon death went there. Since the Cross, all righteous people upon death go to Paradise which is now located in the third heaven--the Lord Jesus taking it with Him when He ascended upon high.

The UNSAVED now, as before the Cross of Christ, go upon death, to the place of Torment in hades.

GATES OF HADES AND THE CHURCH

Having reviewed all this, we see a clearer meaning of the words of our Lord when He said, "The gates of hades shall not prevail against it". We will agree with all, that the forces of evil shall never defeat the Church (Body of Christ). Yes, we agree that the Devil and his angels can never destroy it. But this is not what the Scriptures say. The "gates of hades"--what are they: The Devil is not in hades. The Devil is not the king of hades. Those in hades cannot get out, and how could they be a potential enemy of the Church? Impossible.

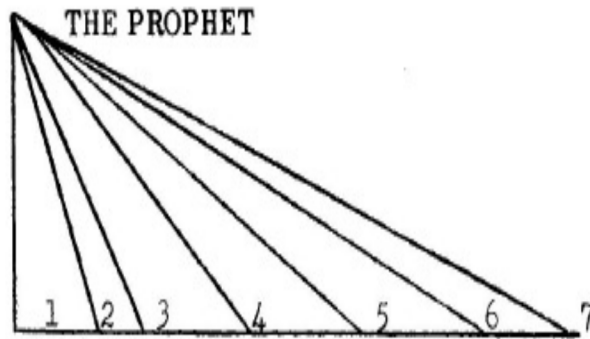
Notice that it doesn't say, "forces of hades", but rather, the "gates of hades". And we know that when one army goes against another army it does not take the gates of its own city with it into battle. Then what is meant by the gates of hades? Gates mean gates and hades means hades. And how can gates prevail over anything? What do gates do? They close together and shut. 'How, then, can gates prevail? By shutting or closing upon one. The THOUGHT which the Lord proposed here, and which is now a blessed reality, was THAT THE GATES OF HADES SHALL NOT CLOSE UPON THE CHURCH.

Before the Cross of Christ, all righteous people went to hades (Abraham's Bosom) the gates of hades prevailed against (CLOSED UPON) them. Christ, Who became the Head of His Body (the Church) went to hades--the gates of hades prevailed against (CLOSED UPON) Him. But the Lord Jesus said that the gates of hades "shall not prevail against (CLOSED UPON) the Church. If the Church had been started any time before the Cross of Christ, then hades closed upon the Church; for Christ, as the Head, went to hades; and the thief on the cross, who Was saved, was a member of the Church IF the Church had begun before the death of Christ; and he, too, went to hades, and thus the gates of hades closed upon him. We know that the thief was saved and that he went to hades for the Lord Jesus said "Today shall thou be with me in Paradise"--and Paradise then was in hades.

Since the Cross and the Resurrection of Christ, all the righteous who have died have gone to paradise (now in heaven) and have escaped hades--the gates of hades have NOT closed upon them--the gates of hades have prevailed against them. Thus, we conclude that the CHURCH HAD TO HAVE ITS BEGINNING AFTER THE CROSS AND RESUR- RECTION OF JESUS CHRIST!

DIAGRAM OF PROPHECY IN THE WORD OF GOD

This simple diagram will illustrate perfectly how prophecy AS A WHOLE is divided into seven divisions,



(1) His Own Day; (2) The 70 Year Captivity; (3) The Restoration; (4) The Coming of Messiah for the First Time; (5) Worldwide Dispersion of the Jews; (6) The Tribulation; (7) The Kingdom.

We want to point out this fact, that not all Prophets pointed out the same thing, for many of the Prophets lived long after some of the prophecies had already been fulfilled. But taking the Prophets as a whole, their prophecies can be divided into these seven stated divisions. Here are a few Scriptures which are catalogued under these seven divisions:

(1) THE PROPHET'S OWN DAY.

Every prophet prophesied something concerning His OWN day, for example:

"Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. A sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they

have provoked the Holy One of Israel unto anger, they are gone away backward" (Isaiah 1:2-4).

Other Scriptural references can be looked up by the Bible student himself: Jeremiah 1,2; Daniel 2:37, 38; Jonah 1-4; Zechariah 1: 1-6; etc.

(2) THE 70 YEAR CAPTIVITY.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years" (Jeremiah 25:11).

"Then said Isaiah to Hezekiah, Hear the word of the LORD of host: behold, the days come, that all that is in thine house, and that which thy fathers' have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. "And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon" (Isaiah 39:5-7).

(3) THE RESTORATION FROM THE CAPTIVITY.

"For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place" (Jeremiah 29:10).

(4) THE COMING OF THE MESSIAH FOR THE FIRST TIME

The Old Testament Scriptures are full of this prediction, a few of them being:

"But thou, Bethlehem, Ephratah, though thou be a little among the thousands of Judah, yet out of thee shall he come forth; unto me that is to be ruler in Israel; whose

goings forth have been from of old, from everlasting"(Micah 5:2).

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace" (Isaiah 9:6). "He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Isaiah 42:2).

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9:9).

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9).

"And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zechariah 11:12).

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not ... But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed ... He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken. And he made his grave with the

wicked and with the rich in his death" (Isaiah 53:3,5, 8,9).

"For thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10).

(5) THE WORLD-WIDE DISPERSION OF THE JEWS.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:9).

"And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." (Deuteronomy 28:63, 64).

(6) THE GREAT TRIBULATION.

"And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." (Jeremiah 30:4-7).

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book" (Daniel 12:1).

(7) THE KINGDOM-- THE MILLENNIAL REIGN OF
THE LORD JESUS CHRIST.

"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:2).

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isaiah 11:9).

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God" (Amos 9:14,15).

We take note that the CHURCH is not mentioned in this Outline of Prophecy, and rightly so, for the Holy Spirit, speaking through the Apostle Paul, said it was hid in God and never before revealed as it is now revealed unto His holy apostles and New Testament PROPHETS (Ephesians 3:1-9). The CHURCH, therefore, was never known, never prophesied, never looked forward to by the Old Testament prophets. The Church IS NEW--not an outgrowth of Judaism, not Spiritual Israel--but that which never was before:

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain ONE NEW MAN, so making peace; and that he might reconcile both unto God in ONE BODY by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." (Ephesians 2:14-18).

Therefore, we see that all Old Testament Prophecy had to do with Israel. When it speaks concerning the Second Coming of Christ it speaks concerning His Revelation rather than the RAPTURE of the Church (for the Church and all that pertains to it was revealed unto the Apostle Paul). The Kingdom is the Kingdom, and not the Church; and when the Scriptures state that the government shall be upon Christ's shoulder, it is speaking about the GOVERNMENT OF ISRAEL and the GOVERNMENT OF THE WORLD and not the Church!

THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN

It is of the most importance to understand the difference between these two Kingdoms: the Kingdom of God and Kingdom of Heaven. To some, the Kingdoms are the same, and confusion is the result.

The Kingdom of Heaven is found in only one Gospel, and that is the Gospel of St. Matthew. And it is the Gospel of Matthew which portrays the Lord Jesus as the KING. Now, Matthew's Gospel speaks also concerning the Kingdom of God, but it is the only Gospel which records the Kingdom of Heaven. Most Bible Commentators agree that the Kingdom of Heaven is the Millennial Reign of the Lord Jesus; and, as that Gospel

speaks of Christ as King it also reveals that Kingdom over which He is going to reign--here upon this earth.

The Kingdom of God is from everlasting to everlasting--it is an everlasting Kingdom:

"How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation." (Daniel 4:3).

Thus we conclude, that all things are part of the Kingdom of God. The Kingdom of Heaven (Millennial Reign of Christ) is a phase of the Kingdom of God. The Church (Body of Christ) is a phase of the Kingdom of God.

While the Kingdom of Heaven is a phase of the Kingdom of God, and the Church is a phase of the Kingdom of God, nevertheless, the Kingdom of Heaven is NOT the Church.

And while the Church is a phase of the Kingdom of God, the Church is not all the Kingdom of God.

1. The Kingdom of God--from everlasting to everlasting (Daniel 4:3).
2. The Church--a phase of the Kingdom of God--now present:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17);

"So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be

counted worthy of the KINGDOM OF GOD, for which ye also suffer" (II Thessalonians 1:4,5).

3. The Kingdom of Heaven --Millennial Reign of Christ--
a phase of the Kingdom of God--in the future:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44) ;

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an ever-lasting kingdom, and all dominions shall serve and obey him" (Daniel 7:27);

"And to this agree the words of the prophets; as it is written, after this I will return. and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I WILL SET IT UP" (Acts 15:15, 16).

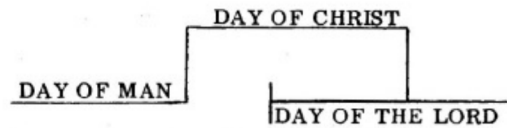
This leads us to the...

DAYS IN THE SCRIPTURES

We are to make a distinction when God makes a difference. And we are to distinguish the DAYS in the Word of God. We know that we are living in the Day of Salvation, the Acceptable Year of the Lord. This Day and Year is not a day of 24 hours nor a year of 365 days, but periods of time. When the Scriptures speak concerning the Day of Christ, it is not speaking of a day of 24 hours, but a period of time when Christ shall reward the believers. Then there is the DAY OF THE LORD (JEHOVAH), a period of time also, during which the WRATH of

Almighty God is poured out upon this world. (Note: Scripture references will be given a little later on in this book).

The following diagram will help the Bible student in distinguishing the difference DAYS of Scripture.



As a good portion of our study of Prophecy concerns the Millennium and the Tribulation, it is good that we study the opinions held by Christians today concerning:

THE MILLENNIAL TEACHINGS

1. **MILLENNIALISTS.** The first group call themselves just Millennialists. That is, they believe there is to be a millennium; they do not know when it will take place.
2. **POST-MILLENNIALISTS** are those who teach that there will be a millennium, but it will be established by the Church--the world is to be converted, and then Christ will come AFTER the millennium; hence Post-millennialists.
3. The **AMILLENNIALISTS** are those who compose the third group. They deny the Millennium altogether. They believe in the Second Coming of Christ, but that when He does come, he will not come to reign for a thousand years, but to judge the world: casting the sinners into the lake of fire, and opening heaven for the saved. Yet, they say that we are living in the **SPIRITUAL MILLENNIUM** now! Hence the Amillennialists are nothing more than glorified Post-millennialists. The Post-

millennialists say that Christ will come after the Millennium; the Amillennialists say that Christ will come after the spiritual millennium--The Amillennialists have just pushed the Millennium ahead in the program of God.

4. PREMILLENNIALISTS . The fourth group which we, ourselves, are proud to be a part of, are PREMILLENNIALISTS. We believe that Christ will come BEFORE the Millennium. That he will set up the Kingdom and reign over it for at least a 1000 years!

(While speaking concerning millennialism, we want to point out a group which includes a great number of the Amillennialists and Postmillennialists, and that is, the PRAETERISTS. These are they who believe that the Book of Revelation was fulfilled at the fall of Jerusalem in 70 A.D. But this theory is refuted easily by pointing out the fact that the 1st chapter and 19th verse of the Book of Revelation states: *"Write the things which thou hast seen, and the things which are, and things which shall be hereafter."* Notice the word "hereafter". Hereafter what? Hereafter the time of the Apostle John, of course; and to be more explicit, after the time of the Seven Churches.

The Book of Revelation was written in 96 A. D.

This was 26 years AFTER the fall of Jerusalem.

The "hereafter" is to be after the Book of Revelation was written.

Therefore the Book of Revelation could not have possibly been fulfilled at the fall of Jerusalem.)

PREMILLENNIALISTS AND PREMILLENNIALISTS

Those who confuse us are not the Amillennialists nor the Postmillennialists, but the Premillennialists!

Premillennialists are divided into many camps. There are the Futurists, of which I claim to be, but here we are divided also. And then there are the Historicalists, and their opinions differ as the sands of the sea.

Some man may attack our stand and say, "Why don't you deny the Millennium altogether and take your seat with the Amillennialists as you admit you are so divided?" But why should I take company with those who refuse to accept the direct statements of the Scriptures? And why make my bed with those who know nothing whosoever of the Second Coming of the Lord Jesus Christ? No, we will stand our ground as a Premillennial Futurist.

First, let us examine the HISTORICALIST. Now he is a Premillennialist. No denying that. He believes, however, that the Book of Revelation from the 4th chapter on have been partially fulfill one step at a time since the time of the Apostle John; that great events of history were the fulfillments of the Book of Revelation. Their number is many, and their interpretation the same.

Second, let us look at those who term themselves FUTURISTS, of whom we are glad to claim kin. They believe chapter 4 and on through the rest of the Book of Revelation is still in the future, and will occur AFTER the Rapture.

We must be honest and point that among the Futurists, there are those who call themselves MIDTRIBULATIONISTS, believing that the Church will go through half of the Tribulation. But we ask, "Why should the Church go through any of the Tribulation?" The Tribulation is Jacob's Trouble and not the Bride's trouble. (And then there are those who are termed as TRIBULATIONISTS, believing that the Church shall go through ALL the Tribulation. And again we ask, "Why?" We do not see how they can possibly call themselves Futurists.)

Another group label themselves as PARTIAL-RAPTURISTS holding that only those who are ready, who are clean, who are looking for the Second Coming will be caught away in the Rapture. The remaining believers (who also compose the Body of Christ) will be left to go through the Tribulation. To refute this conception we want to state that according to II Timothy the fact is presented that a Christian shall be rewarded for looking for the Second Coming of Christ with a crown, and not raptured as the prize:

"Henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Timothy 4:8)

And as to leaving part of the Church behind--remember, the Church is a Body and it is inconceivable to think that the Lord will leave part of His Body here on earth--no, it is going to be a Rapture, and not a rupture.

TIME AND FULNESS OF THE GENTILES

The TIME of the Gentiles and the FULNESS of the Gentiles are entirely different. The Lord, Himself, spoke concerning the TIME of the Gentiles in Luke 21:24—

"And they shall be led away captive into all nation: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."

Here the Lord reveals to us that meaning of the TIME of the Gentiles; that time when the land of Israel shall be under tile Gentile rule. The Saviour did not say that the time Gentiles began with the fall of Jerusalem, but rather that the fall of Jerusalem would be inclusive in that period of the TIME OF THE GENTILES. Yes, the time of the Gentiles is when Israel is under the mandate of Gentile rule; or better still, WHEN ISRAEL IS WITHOUT HER KING. That time covers the period between

Nebuchadnezzar to the Antichrist. The Book of Daniel is a commentary upon the TIME OF THE GENTILES.

Now as to the FULNESS of the Gentiles. This is found in Romans 11:25—

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Get the background, and then we can understand our text. All the Jews have not embraced the Faith; they have not all believed and have not all accepted the Lord Jesus as their Messiah. Unbelief is blindness--and blindness on the part of Israel today exists, and will continue to exist until the FULNESS of the Gentiles be come in. The Fulness is that number known only unto God which composes the Body of Christ. When that number is completed, then the FULNESS OF THE GENTILES will have come in. The time element is from Pentecost to the Rapture.

"Scriptures taken LITERALLY are as much Spiritual as those Scriptures which are taken FIGURITIVELY."

THE TWO RESURRECTIONS

First

1. Christ ----- Firstfruits
(I Corinthians 15:20,23).
2. Church ----- Harvest
(I Thessalonians 4:13-18).